



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

days is not the work of man, but of the Christ; that the abolition of social miseries can only be the result of the suppression of sin; that the era of good for mankind can only date from the day on which the *Sun of Righteousness* shall arise;—in short, that glory is, in the Divine order, only the crown of holiness.

There are no longer apostles—and why? Because Peter, Matthew, Paul, John, are still our apostles. God no longer raises up prophets—why? Because Isaiah, Jeremiah, Ezekiel, Daniel, are still to be our prophets. Let us then study their words, not in order to try to tear asunder, in idle curiosity, the veil which hides the future; but to learn how to make constant use of the present time in view of the end; so that whenever we prepare ourselves to meditate upon their words, it may be in the spirit of an Isaiah, at the time when he bent his ear to receive the Divine message:—

“Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”—*Godet's Studies on the Old Testament*.

Rabbinical Sayings concerning Marriage.—The sublime ethical doctrines of the Bible concerning the matrimonial relation are re-echoed in the Rabbinical sayings contained in the Talmud and Midrash. The following is a selection from these sayings:

“He who liveth without a wife is no perfect man.” (Yebamoth 63.)

“To be unmarried is to live without joy, without blessing, without kindness, without religion, without protection, without peace.” (Yebamoth 62.)

“As soon as a man marries, his sins decrease.” (Yebamoth 63.)

“First build a house and plant a vineyard (i. e., provide for the means of the household) and then take a wife.” (Sota 24.)

“No man without a wife, neither a woman without a husband, nor both of them without God.” (Bereshith Rabba, chap. 8.)

“If virtuous, they are helpmates to each other; if not they stand against each other.” (Yebamoth 63.)

“God dwells with the faithful husband and wife. Without him they are consumed by the fire of strife.” (Sota 17.)

“Descend a step in choosing a wife.” (Yebamoth 63.)

“Let youth and old age not be joined in marriage, lest the purity and peace of domestic life be disturbed.” (Sanhedr. 76; Yebamoth 101.)

“He who marries for money, his children shall be a curse to him.” (Kidd. 70.)

“A man's home means his wife.” (Yoma 2.)

“Let a man be careful to honor his wife, for he owes to her alone all the blessing of his house.” (B. Metzia 59.)

“If in anger the one hand removed thy wife, let the other hand again bring her to thy heart.” (Sanhedrin 107b.)

“A man should be careful lest he afflict his wife, for God counts her tears.” (B. Metzia 59.)

“Honor thy wife and thou wilt be happy.” (B. Metzia 59.)

“Who is rich? He who has a noble wife.” (Sota 17.)

"Love your wife like yourself, honor her more than yourself; you will then see the fulfillment of the promise: 'And thou shalt know that there is peace in thy tent.'" (Yebamoth 63.)

"If thy wife is small, bend down to her, to take counsel from her." (B. Metzia 59.)

"Tears are shed on God's altar for the one who forsakes the love of his youth." (Gittin 90.)

"He who divorces his wife is hated before God." (Gittin 90.)

"He who sees his wife die, has, as it were, been present at the destruction of the temple." (Sanhedrin 22.)

"The whole world is darkened for him whose wife died in his lifetime." (Sanhedrin 29.)

"A husband's death is felt by none as by his wife. A wife's death is felt by none as by her husband." (Sanhedrin 22.)—*From Mielziner's Jewish Law of Marriage and Divorce.*

➤CONTRIBUTED✧NOTES.◀

Gustav Friedrich Oehler.—This distinguished student of the Old Testament was born, in the same district with Beck, in 1812. His father, a poor school teacher, urged on his little son in his studies so rapidly that at nine years of age he was a student of four languages, and besides had special lessons in Persian and Arabic. At this time his mother was taken from him, but her holy influence ever remained. Though burdened with a sickly body, he successively held the first place in the lyceum and theological institute. His eyes were weak and his hearing difficult, and he sacrificed society to his study. He was very fortunate in receiving a strong intellectual impulse from Dr. Baur, while his theological tendency was shaped by the evangelical authors C. F. Schmidt and Steudel and the practical piety prevalent at Basel. Schmidt's New Testament Theology taught him to revere the word of God and led him to prepare in the same spirit the Old Testament Theology. But the brilliant youth was to pass through many obstacles before he gained his lofty place in the world. His trouble was that he was too devout for the Tübingen school, where his friends again and again sought a professorship for him. He thought that "theologians should be men of God." Rarely have high culture and brotherly love been so perfectly united as in him. He could not make up his mind to devote himself exclusively to the oriental languages, therefore he sought and found a place to teach theology in a humble sphere. In this comparative retirement he published his prolegomena to Old Testament Theology, after which calls came to him to various universities, of which he selected Breslau. Further discipline awaited him there, for such was the opposition raised by rationalists that students were deterred from attending his lectures, his courses were broken up, and those he attempted to hold were sometimes greeted with an empty auditorium. At the end of two years the tide turned and he became an honored professor and one of the most influential personages in Silesia. He resisted all calls